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From the British Journal of Photography.
PAINTING MEDIMNSHIP.

Who that has made inquiry into the most recent development of those still imperfectly-understood sciences—mesmerism and psychology—will not have heard of the name of David Duguid, of Glasgow, of whom it is stated that he is able to paint pictures in the dark? It need scarcely be said that among the various things of interest to be seen on the occasion of our visit to the western capital of Scotland, the almost miraculous performances of Mr. Duguid occupied a distinctive place in our note-book. Who is David Duguid? He is a photographer, or rather a photographic assistant of Mr. James Bowman, of Jamaica street. What his special gifts are will be revealed in the course of this article.

As the result of the friendly services of Mr. Bowman, we, together with several friends, whose names will hereafter be given, were privileged by having an interview with Mr. Duguid, in order to witness a display of his marvelous powers. We found him to be a man in the prime of life, of a singularly bashful and retiring disposition, his head exhibiting an almost abnormal degree of development in what phrenologists style the intellectual regions.

The reader must imagine, then, a small party of persons seated round a room limited in extent, in the centre of which was a table, the hour being eight o'clock in the evening. On this table was placed a box of oil colors in tubes, a palette, and a few *carte-de-visite* mounts, which had been coated with collodion for the purpose of preventing oil colors from being absorbed or running. This, we think,—for on this point we quote from memory—had been a previous suggestion either of Mr. A. L. Henderson (of London), or of some one competent to give practical advice on such a matter; but its importance will be seen in the sequel.

A mount was removed from a few that had been placed in a case, so as to be easily reached, and, on the suggestion of Mr. George Mason (Union street), a small piece was torn from the corner, and placed in our keeping. This was for the purpose of identifying the card at a future time. We, however, adopted a different method of securing such identification. When

collodion is poured upon an enamelled, colored card, it invariably runs in certain streaks. The nature and position of the streaks on the card in question we noted very carefully, so as to be able to recognize it among others. Mr. Duguid, after sitting still for a few minutes—during which time an active conversation on anthropology, the Servian war, the weather, and other congenial topics was carried on—appeared to fall into a quiet sleep, which Mr. Bowman said was a state of trance. The light was now extinguished, and, during the period of obscurity, Mrs. Mason, by request, sang in a most charming style a favorite Scotch song, the conversation previous to this musical episode being carried on as before. After a brief period, the light was turned on, and the card that had been marked and noted in the manner indicated, was found to have had painted upon it, in oil colors, a lovely little sketch of a river or lake scene; a castle or fort, with trees on the right bank, a jutting bank on the left, mountains in the distance, and a steamer proceeding down the river. The painting was contained within a well-defined space, marked by a pencil. It is now in our editorial office, and may be seen by any who choose to call for that purpose. It has already, we may state, been seen and intently examined by several artists, who state that there is a certain "style" about the picture, indicating that its producer is a clever artist. But this was not all, for, on a second card, now in possession of Mr. Johnston, of Glasgow (who was present, and whose name in connection with the introduction of the Lambertype process in Scotland is not unknown), was also painted, the image in this case being quite circular. Two other "manifestations" followed in pencil—one being a landscape sketch, retained by Mrs. Mason, the other an extract from *Paradise Lost*, which may be seen at our office.

When the light was again turned on, Mr. Duguid appeared as before, viz., quite insensible. By what means were these paintings and drawings produced? We offer no opinion whatever. But of one thing there is no doubt—they were produced in the dark. Messrs. Downey of Newcastle and J. G. Tunny of Edinburgh were present on the second evening when these remarkable occurrences took place. To these gentlemen Mr. A. L. Henderson explained that he had on a prior occasion seen Mr. Duguid at work with his eyes closed, and he (Mr. Henderson) not only interposed an opaque sheet of paper between the painter's eyes and his work without causing any change, the painting being proceeded with as before, but that he had suddenly turned down the gas when the painter, palette and brushes in hand, was approaching the easel to commence work, as suddenly turning up the light after a few minutes, only to discover that the artist had been all the while proceeding with his work as if nothing had happened. It should here be recorded, to the honor of Mr. Bowman and of Mr. H. Nisbet, who seemed to possess a friendly influence over Mr. Duguid, that everything they could do to facilitate the investi-

gation of this strange matter by members of the British Association was done.

If it be asked, how is it done? we answer simply that we do not know. We have made free use of the names of persons present on both evening, and we refer those desirous of ascertaining more than we have here detailed to one or other of those gentlemen, who, we feel assured, will blame us for understating what took place. These phenomena must prove an interesting subject for investigation by the curious in matters anthropological. We have omitted to state that Mr. Duguid's hands were firmly tied throughout this "dark seance."

From the Memphis Appeal.

TENNESSEE SPIRITUALISTS.

FIRST CONVENTION OF SPIRITUALISTS EVER HELD IN THE STATE—ORGANIZATION—ADDRESS OF HON. J. M. PEEBLES.

AGREEABLE to the notice given in the Appeal, the Spiritualists' convention, which met at Assembly hall, was called to order at half-past ten in the morning. At that hour their were present a goodly number of intelligent spectators, including in their number, three or four of the most highly cultivated literary ladies of the South. The convention was organized by calling Hon. J. M. Peebles to the chair, and Mr. M. Hawks as secretary.

Mr. Peebles, on taking the chair, delivered the following

ADDRESS.

If I understand the purpose of this meeting, it is to perfect a state organization of Spiritualists. While Spiritualism, under the aspects of apparitions, vision, trances, dreams, premonitions, prophesies and spiritual gifts, runs like a golden thread through all history, the modern movement, rising like a tidal wave, commenced only about twenty-seven years since, in a little village near Rochester, New York—a place of far more note than Nazareth in the balmy days of the Roman Empire. From vibratory sounds, comparable to telegraphic ticking, the phenomena rapidly developed into writing, personation, trance, vision, healing, gift of tongues, improvisation, inspirational speaking, and, more recently, materializations, whereby the so called dead spiritually reclothe themselves, as in prophetic and apostolic times, walking in our midst. At the least calculation there are millions of Spiritualists in America, with their weekly journals, their monthlies, their lyceums, with public speakers, media, and startling phenomena in demonstration of a future existence; and while these results having been accomplished there has been only a very lax—and in very large territories of country, not even the semblance of organization among Spiritualists.

But now there is a common feeling springing up among Spiritualists and Liberalists that the time has come to perfect organizations for effective work. The times demand it. The evangelical denominations are organized to propagate ecclesiastical dogmas, to carry forward missionary work, to hold in check the demonstrations of science; to continue the non-taxation of church property; to put their chaplains into congress and legislatures; their bibles into schools, and their Unitarian God into the constitution; all of which tend to proscription and, in the end, persecution even unto death.

Must not organizations then meet organizations? Must not living truths meet old grayed errors? Must not right meet and put down the wrong? Must not liberality and toleration take the place of the dried husks of sect and creed, to the end that freedom of opinion may be enjoyed without social proscription? Organization is an essential law of nature, operating wherever forms of life exist. A sound, healthy human body is a fine sample of organization; and a corpse is an equally apt symbol of disorganization, disintegration, death. The initiatory steps were taken the fifth of July, in Philadelphia, for organizing a "National Conference of Spiritualists." And now, the inspirational work of the day—the hour—is, to perfect State and local organizations, for associated work and action. While we repudiate all creeds that can possibly cramp or trammel the human soul, we desire to unite our scattered forces and mass them for the coming conflict—desire to encourage investigation, science, morality, the ministry of spirits and purity of life; thus setting examples before the world worthy of their following. Since so many impostors have been exposed—since so many clinging excrescences have been lopped away, and Spiritualists have waked up to the realization of Spiritualism as a science, a phenomenon, and a religion; its principles were never making such rapid progress as at present. It has just been brought before and discussed in the anthropological section of the British association of scientists. It was brought before this learned body by Prof. W. F. Barrett, a distinguished physicist, and pupil of Prof. Tyndall. Among those who took the side of Spiritualism in the discussion were Prof. A. R. Wallace, the naturalist; Prof. William Brooks, who made those recent discoveries in regard to the physical energy of light; Colo-

nel Lane Fox, Lord Rayleigh, and others equally distinguished. That eminent English clergyman, Rev. Maurice Davis, D. D., writing upon the late action of the British Association, says: "Spiritualism is advanced to the dignity of a science; there can be no doubt about that. The British Association met at Glasgow definitely for the advancement of science. Spiritualism has been advanced at Glasgow; *ergo*, Spiritualism is a science. True, the section was not termed Spiritualistic, but anthropological—science is nowhere without a long name and the paper was about abnormal states of mind; but this was only a fluke. The subject was Spiritualism pure and simple, and it was advanced by the British Association. Like or dislike, that is a fact."

Am I reminded that Dr. Slade has been arrested in London? So Herod apprehended Peter, and the apostle not getting bail, as did Slade, was put in prison and bound, and in the darkness of a midnight hour, through a spiritual manifestation, he was released. All of the apostles were mediums. "The old is new," says the poet. Many of the most distinguished men living are Spiritualists. Our poet Longfellow is a firm believer in spirit communion. When last in Europe he attended Spiritual seances in Naples and Florence. The last time that I met Victor Hugo was in a Spiritual circle in Paris, and a resident of this city, Mrs. Holmes, was present. The seers, sages, and most of the great souls in past ages had to do with the phenomena, or were avowed Spiritualists, such were Socrates, Plato, Cicero, Plutarch, Tertullian, Bacon, Baxter, Cowper, Glanville, Swedenborg, Johnson, Lessing, Goethe, Kerner, Wesley, and a multitude of others. The greatest of living German philosophers, J. H. Fichte, fully accepts the phenomena of modern Spiritualism. The enlightened and educated of all lands are becoming more and more interested on the subject. Relating to science, the souls' affection, and immortality, it is destined to have a hearing in hamlet and city, in every school house and collegiate institution in the country.

Spiritualism, as interpreted by its best exponents, has given free thought a new impetus. It has severed the bonds of fear and superstition, revealed in a truer light the law of compensation, and opened to anxious eyes a revised geography of the heavens. It has encouraged the desponding, comforted the sick, and, with the tender hand of sympathy, brushed away the mourner's tears. Kindling in believing souls the loftiest endeavor, the broadest tolerance, the noblest charity, and the warmest heart-fellowship; its prayers are good deeds; its music the sweet breathings of guardian angels; its ideal the Christ life of perfection, and its temple the measureless universe of God. To further advance these broad, tolerant principles, organization, system, enthusiasm, music, regular meetings and edifices seem to be necessities. I await the further pleasure of the meeting.

MRS. HUNTOON'S EXPOSE.

To the Editor of *The Spiritual Scientist*:

DEAR SIR,—Well you permit me to correct a small, but perhaps serious mistake which I find in your remarks relative to Mrs. Huntoon's expose at my house on the evening of Oct. 25th? You say "Spiritualists make the expose." Now, we are not Spiritualists either by name, practice, or profession, therefore, in justice to the Spiritualists as a body, I feel compelled to make this correction, for they do not count upon us nor extend the hand of fellowship to us in any form whatever save when they want to raise funds or get board and lodgings. True, we attend Spiritual gatherings sometimes, but we have learned to keep quite of late I having been hooted and objected to as unfit to take part in a public meeting of our towns people on account of my Atheistic views of life and death. There were Orthodox Christians of various shades in this meeting that I refer to, and none of them saw fit to criticize my honesty on account of my belief; but a Spiritualist did and that one stands now at the head of the line of Spiritualists here in Webster, Mass. Here let me tell you this same zealot stands firm by Mrs. Huntoon, and every bit of her performances. Twenty years ago we had a small opportunity to investigate Spiritualism. We considered it an element worthy of our best judgment, and something that richly deserves honest and open day light investigation. Soon tricks, miracles, and speculations gained mastery over the whole phenomena, and the general public was left to question and enlighten one another providing that we kept all doubts to ourselves and accepted the money makers' assertions whenever we asked for personal investigation. Any of us who rebelled against this narrow gauge law were set down as skeptics and just as good as damned to commence with; Do any doubt this; I ask them to turn back over a few numbers of the *Banner of Light* and the *Boston Investigator*, and read how from time to time the mould seances were advertised by Dr. Gardner under crucial test conditions. Did the public know anything about these conditions? If my memory serves me they were not allowed to ask a single question in reference to the matter, "Pay me your money for this show and swallow whatever you get," was the head and front of the

investigating part of it. The question *now* is did Dr. Gardner know whether he had applied crucial tests to the moulds before he advertised them? The public has his advertisements that *he knew* that the mould could not be otherwise than Spiritually begotten; and a certain clique in Boston are very piously passing Dr. Gardner's doubts from one to another. Well if the skeptics had never thought whether the moulds were of a human or Spiritual origin it would be much more pleasant for your Boston gamblers. But did Christianity ever begin to present us with such muddled conditions and wrangling disputes? No, we are not SPIRITUALISTS, neither did the *Spiritualists* make any attempt to question Mrs. Huntton's truthfulness. That she came well recommended was all sufficient.

Yours, driven to the walls of Atheism,

MARGARET FLINT.

ROMAN MAGNIFICENCE.

If anything was wanted to give us an idea of Roman magnificence, we would turn our eyes from public monuments, demoralized games and grand processions, we would forget the statues in brass and marble, which outnumbered the living inhabitants, so numerous that one hundred thousand have been recovered and still embellish Italy; and would descend into the lower sphere of material life—those things which attest luxury and taste—to ornaments, dresses, sumptuous living, and rich furniture. The art of using metals and cutting precious stones surpassed anything known at the present day.

In the decoration of houses, in social entertainments, in cookery, the Romans were remarkable. The mosaic, signet ring, cameos, bracelets, bronzes vases, couches, banquetting tables, lamps, chariots, colored glass, gliding, mirrors, mattresses, cosmetics, perfumes, hair dyes, silk ribbons, potteries all attest great elegance and beauty. The tables of thug-root and Delian bronze were as expensive as the sideboards of Spanish walnut, so much admired in the Great Exhibition at London. Wood and ivory were carved as exquisitely as in Japan or China. Mirrors were made of polished silver. Glass cutters could imitate the colors of precious stones so well that the Portland vase, taken from the tomb of Alexander Severus, was long considered as a genuine sardonyx; brass could be hardened so as to cut stone.

The palaces of Nero glittered with gold and jewels. Perfumes and flowers were showered from ivory ceilings. The halls of Æliogabalus were hung with cloth and gold, enriched with jewels. His beds were silver, and his tables of gold. Tiberius gave a million of sesterces for a picture for his bed room. A banquet dish of Dæsilus weighed five hundred pounds silver. The cups of Druses were of gold. Tunics were embroidered with the figures of various animals. Sandals were garnished with precious stones. Drinking cups engraved with scenes from the poets. Libraries were adorned with busts and with tortoise shell, and covered with gorgeous purple.

The Roman grandees rode in gilded chariots, bathed in marble baths, dined on golden plate, drank from crystal cups, slept on beds of down, reclined on luxurious couches, wore embroidered robes, and were adorned with precious stones.

They ransacked the earth and the seas for rare dishes for their banquets and ornamented their houses with carpets from Babylon, onyx cups from Bythia, marbles from Numidia, bronzes from Gorinth, statues from Athens—whatever, in short, was precious or curious in the most distant countries.

The luxuries of the bath almost exceeded belief, and on the walls were magnificent frescoes and paintings, exhibiting an inexhaustive productiveness in landscape and mythological scenes.

From the Boston Herald.

SPIRIT MATERIALIZATION.

We publish in another column a communication from Mrs. Hardy, of No. 4 Concord square, which gives her version of the occurrences at the seance, on Sunday evening, at her house, at which a representative of the Herald was present, and discovered and exposed the shameless imposture by which she has for a long time deceived and deluded her credulous visitors. It is immaterial to the issue how many were present. Whether there were 25 or 47 is not of the slightest consequence to the public, but it is of very serious consequence to Mrs. Hardy that she should add deliberate falsehood, either in speech or print, to the general sinfulness of

her calling. Upon the question of veracity which she has raised, a word may be said in passing. She makes a square denial of the statement of the Herald's representative, that he introduced a coloring substance into the fluid mass, and she then goes on to state "that some other person introduced a coloring compound, which had not the least affinity for and cannot be mixed with paraffine under these conditions." It is quite likely that the statement made to Mrs. Hardy by the person who says he introduced coloring matter into the pail is true. In fact, we have no doubt of it, and we do not doubt, either, that what he introduced failed to impart its coloring matter to the melted paraffine; and for the reason stated: "Want of affinity." But *that* has really nothing to do with the case. The Herald would not be likely to send a greenhorn upon "a fool's errand," or undertake to entrap a cunning woman (who had schooled herself in the arts of deception for years, and deluded thousands of intelligent men and women into a belief in the reality of "materializations" by spirit influences), by any agency supposed to be less shrewd than she was, and the result was as has been stated. In charity for the lady, we are willing to believe that it is her ignorance of the first principles of chemistry that prompts her to deny the statement of the Herald's representative. She probably entertains even now the belief that what he performed so easily was wrought by some other agency, but there is no doubt of the fact, and he is willing to repeat the experiment unaided, at any time, in the presence of any number of Mrs. Hardy's spiritualistic friends, the more the better, for the sooner they will be brought to a realizing sense of the egregious deception that has been practiced upon them by a designing woman, whose necromantic art, has done more to bring into disrepute whatever may be true or real in psychomancy than 10,000 scoffers and sceptics could have done, who deny and ridicule all the wonderful phenomena to which many credible witnesses have borne honest testimony. The other points of Mrs. Hardy's, including the fling at Mr. Bishop's integrity, are unworthy of notice. The Herald undertook to expose a shameless system of charlatanry, in the interest of the public, who have been deceived quite too long by the tricks of this female necromancer, and it has reached the vitals of a monstrous fraud at the first shot. The woman

Who practised falsehood under saintly show may boast to her heart's content of her purpose to continue in this same infamous traffic in the holiest, purest and tender sympathies of the human heart; but she will find, ere long, that she cannot for a great while brave an outraged public sentiment, and she will feel the need also of seeking some more honest occupation for a livelihood, if she would have the respect of those who have hitherto regarded her as a priestess in the temple of pure and holy faith.

DR. SLADE'S SEANCES.

ALTHOUGH the table which Dr. Slade has made for his seances when he came to London has been taken possession of by the Court, the success of his mediumship has in no way been interfered with. The slate-writing and other phenomena are obtained at any table, but all public mediums who have to give satisfaction to strangers and sceptics, endeavor in their arrangements to eliminate all grounds of suspicion, hence a table of simple construction is preferable to those that are more cumbersome and intricate in their parts. Tables at Mrs. Burke's appear to have a lively time of it, as we hear that one walked downstairs the other day with but little inducement from the finger-points that touched it. Dr. Slade is holding frequent seances, and gives great satisfaction to those who sit with him. The demand for experimental information on Spiritualism information is great at the present time, and the house where Dr. Slade resides, at No. 8 Upper Bedford Place, is frequently visited by those in search of knowledge. If there were a hundred equally available mediums in London, they would all find abundant patronage at the present time.—*London Mediam.*

REMEMBER—For One Dollar the Spiritual Scientist will be sent to any address in the United States for five months. This affords an opportunity for persons to try the paper, and we know what the verdict will be. We want one more subscriber.

For the Spiritual Scientist.
BUDDHISM AND SPIRITUALISM.
Of Maha Brahma, or the Supreme God.
 BY DON FULANO.

I HAD quite intended that my last paper should have closed the series of these articles; but having, since writing it, fallen in with an excellent lecture on "Buddhist Nihilism," by Prof. Max Muller, a very high authority, I find that I have still some words to say upon the subject, which will, I trust, be of interest to many.

Professor Max Muller takes the same view that I have taken of the exact meaning of the state Nirwana. He points out that where in the Buddhist canon we find contradictions, we should attribute all views that seem opposed to Buddha's general character and teaching to modern innovation. The same might probably be said with truth of the Christian canon, and of that of every other religion of long standing. Nihilism is opposed to the spirit of Buddha's teaching, and to many views undoubtedly expressed by him, and to some facts reported of him; it is therefore probably an innovation. The creed of the ordinary Buddhist everywhere is, that Nirwana is a state of perfect rest and bliss, of freedom from all passion, and of extinction of the selfhood. It is only by one large section of Buddhist divines that it is held to be—unless we misunderstand them—utter extinction. Max Muller says:

"Nirwana certainly means extinction. But Nirwana occurs also in Brahmanic writings as synonymous with Moksha, Nioritti, and other words, all designating the highest stage of spiritual liberty and bliss, but not annihilation. Nirwana may mean the extinction of many things—of selfishness, desire, and sin—without going so far as the extinctions of subjective consciousness. Further, if we consider that Buddha himself, after he had already seen Nirwana, still remains on earth until his body falls a prey to death; that Buddha appears, in the legends, to his disciples even after his death, it seems to me that all these circumstances are hardly reconcilable with the orthodox metaphysical doctrine of Nirwana."

It is clear, then, what is Max Muller's opinion—as an eminent oriental scholar—upon this much vexed question. As to the Atheism charged upon Buddha, the Professor seems to think that this also is due to the disquisition of modern divines, and that Buddha was not an atheist. Buddha states that there is a cause, a Great First Cause of all things that exist, of course including the formless worlds and Nirwana, but that this cause is utterly beyond our ken and reach. Whatever it may be, it has not chosen to reveal itself, and therefore it is in vain for us to seek for it, nor is it indeed a matter with which we can have any concern. This appears to me to be the spirit in which Buddha speaks of the great first cause, and this appears to be also Max Muller's view of the matter.

Again: Buddhist laymen are not practically atheists; they do pray to God—not to Buddha—in trouble and need. They do call upon Maha Brahma. Neither does atheism appear to be the orthodox creed in Thibet, since the Grand Lama is represented as spending most of his solitary life in prayer for the faithful; while F. D. Maurice quotes in "Religions of the World," a beautiful prayer of his to God—not to Buddha.

Now the Grand Lama is a sort of Pope as regards Buddhism, and his authority is acknowledged all throughout China, if not in India. The Thibetians appear to look upon him as a very exalted, pure, and wise spirit, who is constantly reincarnated in successive fleshly tabernacles for that very office. It is, however, perfectly true that the bulk of Buddhist divines do teach absolute atheism, and that whilst they acknowledge the existence of the Gods of Brahminism, and of all other gods that men have ever worshipped—indeed, in most Buddhist temples in Ceylon images of Brahma, Vishnu, and Siva are to be seen—they yet absolutely deny the existence of any Supreme Deity. They even attribute to Buddha an explanation of the origin of the belief in Maha in the mind of man. Max Muller characterizes this explanation as too bitterly ironical to be in keeping with Buddha's character. It is as follows:

A Kalpa is a period of time so long, that if one took a rock of cubic form, fourteen miles on each edge, and touched it lightly once in a hundred years with a piece of the finest muslin, when the rock by this attrition was entirely worn away, the end of a kalpa would have arrived. At the end of each

kalpa, Buddha taught that the universe is destroyed, but this destruction does not reach higher than the third Brahma loka. The higher Brahma worlds remain inviolate. Then one of the spirits from the fourth Brahma world, after the world has been again reformed, but is still uninhabited, descends to it by reason of some demerit. Here he first dwells alone, but by and by he desires company; soon, thereafter, another spirit from the same sphere descends by accident. Then the thought originated with the first spirit. I am the Brahma, the great Brahma; the highest, the unconquerable, the omniscient Lord and King of all. I am the Creator of all things, the Father of all. This being has also been created by me; for as soon as I desired not to remain alone, my desire brought forth this second being." The other beings, as they gradually descended from the higher worlds, likewise believed that the first comer had been the creator, for was he not older and wiser and handsomer than they?

In the course of time, by reason of demerit, one of these beings was born lower and lower; the same process going on through the remaining two new-formed Brahma worlds, then through the six Dewa lokas, till at length one of them was born as a man on the new formed earth. There, by penances and deep meditation—which impart this power—he got to be able to remember his former existences. He remembered then the above narrated occurrences in the newly created third Brahma world, and announced to mankind that there was a Supreme God, a Creator, a Maha Brahma, who had been in existence before all other beings; that the Creator was eternal and immutable, whilst all other beings were mutable and mortal. From the earliest ages, books have existed in the Buddhist canon which have been regarded as heterodox; so that we can no more be sure that we are right in attributing all that we find in the canon to Buddha, than we are in attributing all we find in the Gospels to Christ; in both cases we probably err. Buddha declared that all the worlds but those above the third Brahma loka perished utterly at the end of every kalpa, but even the superior Brahma lokas did not last forever—not even the formless worlds; nothing at all was eternal but Nirwana, and those who had attained Nirwana.

From the Shaker.

DECLINE OF SPIRITUALISM.

THERE is nothing strange, to us, in the fact admitted by leading Spiritualists, "that a partial eclipse has gradually crept over the heaven illumined face of Spiritualism." Having been led out from worse than Egyptian bondage—theological enthrallment—to the banks of a New Jerusalem, where progress might be eternal without impediment, they have chosen to "tarry by the shore," and play thus long with the waves and instruments of their liberation, taking no other advantages of their liberation from the house of captivity.

The very simple illustration of the return of "one from the dead" has been, and is verily sufficient to make Babylon of all the pet schemes and man-made creeds of the ages. Though seventy-five per cent of the manifestations claiming to be spiritual phenomena were only frauds, what of it? If twenty-five in one hundred are true, and even much less than these, what will become of the theological pets, *physical resurrection, vicarious atonement, election and reprobation, heaven, hell and the devil?* The emancipation from these errors has been experienced, more or less, by Spiritualists for twenty-five years; and millions are the converts from such bondage. The Shaker Church was thus enlightened one hundred years ago; and a continued, unbroken manifestation of communication between the two worlds has ever since been its boast. Had it remained stationary, dallying with the manifold physical phenomena common to it, and which have become so positively disgusting in modern Spiritualism, where, spiritually speaking, would said church long since have been? Eclipsed; blotted out: forgotten. And whatever an eclipse the Shaker Church has experienced, we frankly confess, it has been caused by our failure to progress; by our "tarrying by the way"—striving to be satisfied with past phenomena, moonshine—reflected light—rather than pressing forward to the vivifying brilliance and warmth of the sunlit revelations of today.

Inasmuch as we have progressed from the merely phenom-

enal to progressive spiritual duty, Spiritualism has not only relieved us of dead and deadening theologies, but it has given us new and lively convictions. These convictions have led us away from our old lives, even as far as they have removed us from old theologies. They have taught us that the generative reproductive, earthly principle is *not spiritual*, however righteous as an earthly elementary, and we have left it for something more progressive. What have Spiritualists done? Spiritualism has instructed us that *Communism* is more, very much more, spiritual than the narrow circle of the conjugal relation; hence, to be much more spiritual we have embraced Communism. Spiritualists, do you see that we move? "In heaven above, where all is love," there is no such narrowness as is exhibited in private families; why should there be in our heaven below? Spiritualism has taken, or is taking away the elements that would make us quarrel and fight for the constituents of the life; does it work so with you, eclipsed brethren and sisters? God grant that it may! Spiritualism teaches us that progress means, "from the world, from the flesh, far away;" have Spiritualists arrived there yet?—And so we might continue. We would lash with whips of large-corded criticism, the converts to Spiritualism for their laxity in accepting the terms of spiritual progress, and accept their lashing criticism, inasmuch as they have transcended us. We hope and believe a little, in the efficacy of the "New Movement." But unless it shall cause their "righteousness to exceed the righteousness" of their surroundings, and their former, fleshly lives, we will continue in the opinion that they not only accept the eclipse, but desire the old flesh-pots of Egypt, rather than any advance that costs so much self-denial to be genuine Spiritualists. We had greater hopes of "Spiritualists" than we have realized. Why?

SPIRITUALISM IN SOUTH AFRICA.

By the mail, files of papers from Cape Town have been received. Warm discussions are taking place in the local news papers on the subject of Spiritualism. A writer in the Cape Town Daily News speaks highly of Dr. Slade from personal knowledge. A correspondent of the Cape Times says:—

"One clever medical gentleman told me that if there were any truth about the matter it could only be the work of the devils, or of spirits who would deceive, were it possible, even the elect. Now, sir, I am somewhat of a Calvinist, but I allow liberty of opinion and action to all. It struck me forcibly that if the devil could wield so mighty a power, other and brighter intelligences could not be debarred from the exercise of similar power and influence; and, as the good book itself decidedly confirms this theory, I determined to investigate for myself. With this view I attended a few sittings while in Cape Town, and while there saw quite enough and heard enough to make me feel very shaky concerning my own skepticism. On my return to Port Elizabeth, I at once commenced a series of sittings at my own family circle; the result is that several dear spirit friends have communicated with us, and by their agency placed the fact of spirit communion beyond doubt so far as we are concerned; and I would earnestly advise any real truth-seeker to adopt a similar course of investigation. We have spirit-writing, partial materialization, inspirational addresses, thought-reading, symbolic representations, and spirit lights. The most remarkable of all is the power our medium has of thought-reading and spirit description, one illustration of which may suffice. A friend called in at mid-day. The medium saw at once that he was attended by two spirits, a male and female; both were accurately described, and in the most minute detail; he then in most unbounded astonishment admitted the absolute truth of each description. The attendant spirit friends were those of his father and mother. The medium then stated that the latter had passed away thirty-seven years ago, the former fourteen years and three-quarters, a fact which was verified; the house of the friend's early days was then vividly described, also, every masonic emblem on the apron of the spirit father—and certified to be correct in every particular. Now, sir, the medium is not a mason, and knows nothing of the craft, much less its emblems; therefore, I feel quite satisfied there is neither humbug nor unconscious cerebration. The friend has since sat with us and met a dear little spirit child of his. We have also a lady friend who has joined our circle, whose rank, position, and education are above reproach, and so thoroughly satisfied is she, that she never misses one opportunity of sitting with us. The communications to her have been marked and wonderful, recapitulating the early scenes of her life with exactitude; her spirit friends too have appeared, and the tests were admitted to be pre-eminently faithful, some of the communications being given in pure French, of which the medium knows comparatively nothing."

From the London Spiritualist.
EPIGRAMS.

BY GERALD MASSEY.

Jokes on the slate, to raise the laugh,
Are hitherto one-sided.
Upon the other (half and half!)
I've written—and derided.

I.

One ray, at last, of penetrating light,
Hath pierced the darkness of our mental night.
So simple all supreme discoveries are!
But this is the supremest, simplest far—
The only one in all the world who knew,
The young man made his juvenile *debut*;
He came, saw, conquered, Caesar-like, elate!
Let him be crowned, then, Seizer of the Slate!

II.

A young man to the Barber's went,
And did the Shaver seize, and
Charged him with barbarous intent
To cut the young man's weazand.
"Tis useless to deny the fact;
In vain you threat or pray, Sir!
I swear I caught you in the act;
Your *haud* was on the razor!"

III.

'Tis trickery. So you needn't "try
The spirits,"—fatal reason why.
The case is in a nutshell curled.
Crack it. *There is no spirit world.*

IV.

So clever, confident and young,
'Twere just as well had he been young!
"Good heavens! what has the young man done?"
Married. . . . to . . . Mrs. Partington!
She met the Ocean with a Mop;
He tried the other world to stop.

V.

The apostle bada us "try the spirits,"
And judged them fairly, on their merits;
But did not clear instructions give
For catching things so fugitive
As spirits, in the Lawyer's sieve;
And, possibly, he might retort,
"I didn't mean at Bow Street Court!"

POSITION IN LIFE.

We are prone, at times, to feel as though we were not placed in the right niche; and that, if we were differently situated, and occupied with employments more worthy our capacity, we should work with pleasure and assiduity; but our present duties are so much beneath us, it seems degrading to spend our time and thoughts upon them. Here is a radical error of judgment, for it is not a high or low duty that degrades or elevates man, but the performing a duty well or ill. It is as true as it is trite, that the honor or shame lies in the mode of performance, not in the quality of the duty. We all, perhaps, know and say, and yet need to be reminded that a bad president stands lower in the scale of being than a good town officer; a wicked statesman, let him occupy what social position he may, fills a lower place than a conscientious slave who faithfully fulfils the duties of his station. The Lord places us in that position in life which is best adapted to overcome the evil dispositions of our nature, and to cultivate our souls for heaven. Perhaps we have capacities that would enable us to perform duties that would be considered by the world of a higher character; but perhaps on the other hand, we have vices that the Lord is striving to overcome by placing us in this very position which so frets and disgusts us. If we will but remember that the mercy and love of the Lord strive to bless us by fitting us for heaven, and not by making us eminent in the eyes of men, we shall probably find it much easier to comprehend why we are placed as we are in this world. When we torment ourselves by thinking of the inappropriateness of our position in this world, we are always viewing our position with regard to this world only, and therefore all things are dark to us. When we look humbly to the Lord, and seek to find out the eternal ends of his providence in the circumstances of our lives, gradually the scales pass from our eyes, and at last we go in peace seeing.—MARY G. CHANDLER

SUBSCRIPTIONS AND ADVERTISING RATES.

Subscriptions.—The *Spiritual Scientist* is published every Thursday by the SCIENTIST PUBLISHING COMPANY, and can be obtained of any newsdealer; or will be sent at the following rates:

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All communications for the Editor, books for review, &c., should be addressed E. GERRY BROWN, Office of the *Spiritual Scientist*, 18 Exchange Street, Boston, Mass.

SPIRITUAL SCIENTIST.

VOL. V. NOVEMBER 9, 1876. No. 10

READ CAREFULLY.

"LET EVERY ONE PREACH"—and they can in this way. Purchase extra copies of the *Spiritual Scientist* and give them to your friends. We actually need assistance, and prefer it should come in this way rather than by direct donations. Send us FIFTY CENTS, one dollar, five dollars,—any amount that you can afford and order two, three, or five extra papers a week. In this way you will help us, and perhaps do an inestimable good by "sowing seed in good ground." The brunt of the battle now going on between sensuality and Spirituality, falls on us. Investigators shrink from buying a *Spiritual* paper during the present crisis, and many Spiritualists withdraw their support because the truth is unpleasant to hear. Do not delay taking action on this appeal.

The receipts from the *Spiritual Scientist* does not defray the cost of its publication, and for many months its Editor has been obliged to labor in other fields for the purpose of earning money to supply the deficiency. This, in addition to more than one man's work on the *Scientist* itself, proves to have been a greater load than we should have undertaken to carry. Medical and *Spiritual* advice warns us to do less for a short time, until we shall receive our accustomed strength. We have no desire to become a useless burden on the community nor do we care to join the spiritual hosts while they need so many instruments on the material plane. Therefore we may be obliged to reduce the *Spiritual Scientist* to eight pages for a few weeks to obviate the necessity of earning the cost of the additional four. Some other plan may be presented to enable us to do differently, but at present it does not suggest itself. The *Spiritual Scientist* was born to live, and we think it better to present it in eight pages rather than weaken our own powers and thus imperil its existence by continuing our overwork in an endeavor to publish twelve pages.

CAN SPIRITUALISM BE EXPOSED?

Gov. Alexander H. Rice signs a call for Bishop to "expose Spiritualism." We hope he has done so to the Governor's satisfaction. One evening Mr. Rice was sitting in his parlor reading. His son was moved with an uncontrollable power, and at first it was thought to be a fit. Suddenly he seized a pencil and wrote a characteristic communication from a loving mother,—the Governor's wife,—who met her death by a burning accident. Did Bishop give a reasonable explanation of this phenomenon by assigning as its cause, "diseased nerves?" When the manifestations occur in the family

circle, and one of its members is controlled to give a message from the loved ones gone before, no theory of fraud or disease will be accepted in explanation of the cause. Persons who are thus made Spiritualists should meet together and unite in an endeavor to place the pure doctrines of Spiritualism before the world. They have no sympathy for Punch and Judy materialization shows nor are they desired by them.

W. IRVING BISHOP.

The exhibition at the Music Hall Saturday night was an imposition on the public. The performer, W. Irving Bishop, pretended to expose Spiritualism. In reality he did nothing but a few tricks, as he called them, and some of these he did not explain as advertised. It is a clear case of obtaining money under false pretences. Furthermore Bishop is himself a medium if we may believe his own statements made to us personally. He can get the raps and tip the table without material appliances. This power he attributes to "diseased nerves." In other words he admits some of the facts, acknowledges that manifestations do occur not explainable by the theory of fraud, but prefers to call it disease. He moreover frankly admits his surprise at the indorsement which he has received, as an exposé, from the clergy of the land, who seem willing to undermine the public faith in all the *Spiritual* phenomena of the past, as recorded in the Bible, if they can only see the pestilent modern heresy stabbed to the heart.

THE HERALD AND SPIRITUALISM.

The Boston Herald has a few writers who know something about Spiritualism, and can therefore write understandingly on the subject. It has others who manifest their ignorance in every assertion. Last Sunday there appeared an article on "Spirit Pictures." It contained nothing new in its explanations of how they might be produced. Educated Spiritualists not only in Europe but in this country have carefully guarded against all of these deceptive processes, and many others not noticed therein. Scientific men, with a full knowledge of the art of photography, have demonstrated that the camera will take cognizance of objects not visible to the human eye furthermore, the experiment can be repeated at will.

In introducing the main topic, the writer prefaces with a few inquiries that we will take the liberty to answer. He says:—

Of course Spiritualists, taking their own individual experiences as a basis, will say—"This is not so. I have received proofs that satisfy me that no human being could give them of his or her own volition." Will such proofs or tests satisfy any one else?

Certainly not. A Spiritualist becomes so only when fully satisfied by his own experience that the fundamental principles of the spiritual philosophy are true. The proofs are being given every day. Those who seek shall find, and often times the evidence comes unsought. If a Spiritualist knows anything, he knows that he has held communication with those that have passed through the change called death, and yet liveth in a condition as tangible to them as this earth is to those who remain.

The Herald again asks:—

Cannot the fortune-teller who shuffles cards or reads the dregs of a coffee cup tell wonderful things, give as good tests?

Some of them certainly can predict and "tell wonderful things." That it should be so is no evidence against the spiritual theory. Such persons use their spiritual sense to look into the world of causes. It is clairvoyance, whether the cards, coffee dregs, fire coals, new tin pans, crystals, or any other object arrests the material eyes, and leaves the spiritual sight free from material objects.

Another question asked is:—

Who ever credited a Gypsy woman with spiritual knowledge, and yet she has for centuries been the medium by which persons innumerable have had their fortunes told, and some of the recorded Gypsy predictions and tests are as won-

derful as any that have been given by our modern sibyls, the mediums?

When the writer of that paragraph will give to the world some better theory than the spiritual in explanation of the occult powers of the Gipsies and the Scotch, we should like to publish it. How far their individual clairvoyant powers may be supplemented by that of others—friends or relations taking an interest in their welfare and success—is as yet an open question.

But, says some very respectable people, "we can see spirits!" We are bound to believe them, and if our own stomachs were in the same condition as theirs, or if one of those entogic mites, which scientists tell us of, should lodge in one of the convolutions of the brain, and materialize an aberration of the functions of that part, perhaps we should also see spirits.

This verges on a theory in explanation of mediumship. It affirms that when one sees a spirit, converses with it, obtains from it and imparts to a stranger whom it claims for a friend information that could only be known by that spirit,—then the one receiving and imparting that information has a disordered stomach or an "entogic mite has lodged in one of the convolutions of the brain, and materialized an aberration of the functions of that part." Such a theory will not cover all the facts in the case. It is easier to conceive that the spirit is actually there when it demonstrates its presence by all the laws of evidence.

It is well known that when a drinker of ardent spirits goes to continued excess in the use of intoxicants he can see spirits of all kinds and qualities crawling and squirming around him, much to his disgust and horror. Why are not these as real spirits as those seen by people who do not drink?

Certainly they are real. Continued excess in ardent spirits casts an individual into a low spiritual condition and he sees the creations on that plane. Not only ardent spirits but whatever else is used for food or drink affects the spirit. It attracts the spiritual as surely as the body attracts the material. Every atom in the universe is actuated by the spirit, nor is it lost when it assimilates with another. The spirit alone is real and eternal. Its outward types are constantly changing. Every moment, man, the conscious spirit affected by every influence and every thought approaches to or recedes from Perfection. The outward, the material conformation responds to the force within, and is to the careful observer an index of the character.

Let us soberly ask ourselves if, in this spiritual business we are not deluding ourselves, and putting ourselves in a condition to be deceived by others, who do it for money, and for nothing else.

Yes and let us soberly ask ourselves if we are not closing our eyes to the truth, if we assume that "this Spiritual business" is all delusion. All the brains are not on the side of those who make this assumption.

WHAT IS SPIRITUALISM?

ONE of the signers to the call for Bishop to "expose Spiritualism" is W. H. H. Murray. Hear his Bible-class lesson. It clearly belongs to Spiritualism. Can a short conversation with Bishop, who says he does not believe in a God or future existence, explode the following ideas.

"To me, who believe that the spirit realm and the realm of earth are divided by no boundaries save the incapacity of our vision, it does not seem singular that sound should come from one to another, or pass from this to that. I should not be surprised—I think I should not—to hear the voice of the Lord any time, because it doesn't seem to me that He is far from me, any more than I should be surprised to hear the voice of a man whom I could not see call to me from the other side of a hedge. In short, all the ghostliness of this scene is removed from my mind by reflection upon it and like scenes; and all I have to make in the way of change is, that Paul's mortal sight was spiritualized in an instant, so as to perceive the glory of the Lord in great brilliancy of emission, and his ears were opened and made capable of hearing the voice of the Lord. . . . I look upon the human mind as having a certain everyday and ordinary communication with God and as subject, at times, to extraordinary communication with him. I think there is a certain class of men that are naturally qualified to receive extraordinary communications from God, beyond the average mind. I think there have been, in all ages, certain minds inhabiting bodies that never seemed to wander far from the mystic line that divides the unseen realm from the seen: they were always in nearer vicinage to the

spirit realm than their neighbors. Modern times furnish examples where communications have been made in visions to people about the death of beloved and absent friends, so that an impression which was received thousands of miles from the occurrence varied not a second in time from the occurrence, although the verification came months afterwards."

BEST USES OF MONEY.

THIS greed for riches sets every man in business against his fellow. It piles up riches with the few at the expense of the many. It assumes a thousand forms of benevolence. It assures much upon the receipt of little, beginning in deceit, and generally ending in fraud and disappointment. . . .

Men, for popularity's sake, give their money to old church institutions that have no need of it, and receive curses instead of blessings as a reward. Men are asked to aid the Church, or to increase their annual pittance, and plead poverty, and hard times, and dull business, but enter into some wild scheme to add to their already large accumulation, and within a week, or a month, or a year, the fire, or the thief, or fraud, or business reverses takes away ten times the amount they were asked to contribute to the Church.

The above, from the New Jerusalem Messenger, is worthy the notice of many readers of the Spiritual Scientist. In a few years, at the best, money or any earthly possession will be things of the past. Let us each and every one make the best use of our talents. May there be no selfish impediments in the way of propagating true spiritual principles. The end and aim of all human existence is happiness; and this can only be attained through love to others.

A LETTER THAT EXPLAINS ITSELF.

Messrs Colby and Rich, Editors of the Banner of Light.

GENTLEMEN.—I see by your issue of Oct. 21st, you have reconsidered your decision to print no more on the question of the genuineness of Mrs. Hardy's paraffine molds. I see you print for a Mr. Moses A. Dow, a challenge offering one hundred dollars to any party who will furnish proof that her molds are not produced by spirit action. You know very well, I want, not a hundred dollars, but I do want to know if you will now print an article from me stating how Mrs. Hardy does produce these molds and deposit them beneath the table, and how any person can do it, at her "seances." I will tell too how to prevent her "spirits" from doing it; all in less than a column. If Mr. Dow shall regard my explanation as positive proof after he shall have tried it himself, he can send his hundred dollars to the Mayor of Boston for public uses.

The public have been gulled long enough and should have some return while Mr. Dow will be richer by being wiser.

Respectfully,

BRONSON MURRAY.

238 West 52d Street, New York, Nov. 31, 1870.

MR. CHARLES BRACKBURN has wisely had a wire-net partition placed in the cabinet of the National Association of Spiritualists, in order to test the genuineness of certain materialization manifestations. It is desired that the spirits shall appear in material form, on one side of the screen while the medium is on the other.

ONE of the great problems of this day is, we confidently believe, how to keep our receptivity for truth while withstanding the reception of error; how to accept great discoveries and reject great pretensions to discovery. This can only be done by the education of the judgment, not only of men of science, of thinkers, but of the mass of the community. Faraday did not go too far when he asserted that point of self-education which consists in teaching the mind to resist its desires and inclinations until they are proved to be right is the most important of all, not only in things of natural philosophy, but in every department of daily life. Even in the classes that call themselves instructed in this country and in Europe are in the habit, in the vast majority of instances, of allowing the wish to be father to the thought, of believing a thing because their feelings incline them that way, and of disbelieving a thing because the prejudices are opposed to it.]

THE Spiritualist convention, it will be seen, passed the first day of its session very creditably, making fair progress toward the consummation of its work of organization. The speech of Dr. Peebles, which we report in full, is admirable in spirit and will be found worthy of more than usual careful reading. It is a challenge that thinking men cannot permit to pass without farther inquiry.—*Memphis Appeal*.

WE HAVE for sale copies of the Spirit Photograph taken under test conditions, a fac-simile of which was recently reproduced in the Spiritual Scientist; a short description is printed on the back of the card. Sent on receipt of thirty cents.

SWEDENBORG ON GOVERNMENTS IN HEAVEN.

SINCE heaven is distinguished into societies, and the larger societies consist of some hundreds of thousands of angels, and though all within a society are in similar good, yet they are not in similar wisdom, it of necessity follows that there are governments also in heaven. For order must be observed, and all things pertaining to order must be watched over. But the governments in the heavens are various; of one kind in the societies that constitute the Lord's celestial kingdom, and of another kind in the societies that constitute the Lord's spiritual kingdom. They also differ according to the ministries performed by each society. Yet there is no government in the heavens but the government of mutual love; and government of mutual love is heavenly government.

The government in the Lord's celestial kingdom is called *Justice*, because all who are there are in the good of love to the Lord from the Lord, and what is from that good is called just. The government there is of the Lord alone; He leads them and teaches them in the affairs of life. The truths which are called the truths of judgment are inscribed upon their hearts. Every one knows, perceives, and sees them; matters of judgment therefore never come into dispute there, but matters of justice, which are of life. The less wise interrogate the more wise upon these subjects, and they the Lord, and receive answers. Their heaven, or their inmost joy, is to live justly from the Lord.

The government in the Lord's spiritual kingdom is called *Judgment*; because there they are in spiritual good, which is the good of charity towards the neighbor, and this good is the essence of truth—and truth is of judgment, and good is of justice. They also are led by the Lord, but mediately; they therefore have governors, few or more, according to the need of the society in which they are: they have laws too, according to which they live together. The governors administer all things according to the laws. As they are wise, they understand them; and in doubtful cases they are enlightened by the Lord. (H. H. n. 213-215.)

There are various forms of government in the Lord's spiritual kingdom, differing in different societies; the variety is according to the ministries which the societies perform. Their ministries are in accordance with the functions of all the parts in man to which they correspond; and that these functions are various is well known; for the heart has one function, the lungs another, the liver another, the pancreas and spleen another, and each organ of sense also another. As the administrations of these functions in the body are various, so the administrations of the societies in the Great Man, which is heaven, are various; for there are societies that correspond to them. But all the forms of government agree in this; that they regard the public good as the end, and in that the good of every individual.

From these statements it may appear what is the character of the governors; namely, that they are those who excel others in love and wisdom, thus who from love will do good to all, and from wisdom know how to provide that it shall be done. They who are of such a character do not rule and command, but minister and serve; for to do good to others from the love of good is to serve, and to cause it to be done is to minister. Nor do they make themselves greater than others, but less; for they have the good of society and of their neighbor in the first place, but their own in the last place, and what is in the first place is the greater, and what is in the last is the less. And yet they have honor and glory. They dwell in the midst of the society, more exalted than others, and also in magnificent palaces; and they accept this glory and honor, yet not for themselves, but for the sake of obedience; for all there know that they have this honor and glory from the Lord, and that for this reason they ought to be obeyed. These are the things that are meant by the Lord's words to his disciples:—"Whosoever would be great among you, let him be your minister; and whosoever would be chief among you let him be your servant; even as the Son of man came not to be ministered unto but to minister." (Matt. xx, 27, 28). "He that is the greatest among you, let him be as the younger, and he that is leader, as he that doth minister." (Luke xxii, 26.)

There is also a similar government, in the least form, in every household. There is a master, and there are servants; the master loves the servants, and the servants love the mas-

ter; so that they serve each other from love. The master teaches them how they ought to live, and tells what is to be done; the servants obey, and perform their duties. To perform use is the delight of life with all. It is therefore evident that the kingdom of the Lord is a kingdom of uses. (ib. n. 217-219.)

AN OPEN LETTER.

To the Editor of the New York Times.

In your issue to-day you say, "Even men who are looking narrowly into the traditional statements of the past on one subject, find it impossible to avoid the grossest error and superstitions," and "The recent discussions on Slade's trickery have given prominence to the absence of the trained judgment among many . . . who attempt to instruct their fellow citizens."

I accept and agree with these two, of your propositions, and apply them both to the New York Times, newspaper. I only demure to the epithet "trickery" as applied to the performances of Mr. Slade.

I take issue with you as to who are the "narrow lookers" exhibiting "absence of trained judgment," the careful Spiritualist, or the defamers of spirit communion, the otherwise able editors of the New York Times, "who attempt to instruct their fellow citizens," that the phenomena which have given rise to modern Spiritualism "are the product of credulity on the one hand and fraud on the other."

To the facts. A gentleman in his own parlor with his own son place their hands on planchette. It commences to draw. Neither of the parties can draw. The awkward instrument produces a most spirited and original work: The body of a giant, with fierce and well defined expression, is surmounted by a skullcap-helmet from under which flows hair in curls. Above and out of the helmet grows (the roots like those of the maple) the trunk, which above develops into a plume of feathers falling each way, out of the centre of this, as from a funnel, issue volumes of fire, smoke, and sparks. The creature's arms are fashioned like a bear's, characteristic of immense strength and terminating in a fist or paw of like character. Back of his shoulders, and out of them, grow two wings, artistic in form, just in the act of rising. The left arm hangs at the side. The right hand grasps the trunk of a tree from which the branches and top have been jaggedly torn. The tree is being torn up by the roots to be used, evidently, by the savage monster as a weapon of destruction. Remember neither gentleman can draw or even copy what is drawn. Here is a phenomenon; apply to it the "attempted instructor's," the New York Times' explanation. It has several. "Parallelism with shameless gullibility." "Product of credulity and fraud." "Restoration of the black art." "Delusion" "which will finally give away however persistent its reappearance." So much for that Slade. Apply to it the explanation of the Spiritual Scientist. This gentleman and his son are reliable, credible, and trustworthy witnesses. They have no pecuniary interest in deluding. They are intelligent and incapable of deceit. They know nothing of "the black art." The phenomenon is of a class of frequent occurrence, appearing all over the land in the present day, and recorded in every historic nation back through all historic time.

It is not supernatural it is in harmony and accordance with nature and nature's laws. It runs parallel with your telegraph too. It brings words by taps. For the explanation apply to the phenomenon itself. It can tell you. It has told and will tell thousands. It says without variation that it comes from disembodied spirits. So much for the other side.

The New York Times says, it does not, and the power says it does. I accept what the power asserts rather than the Times because I feel sure that, of the two, the latter is less likely to be well informed and because the power's explanation is in harmony with its whole history, which is not the case with the explanation attempted by the newspaper.

Moreover I charge that paper with giving evidence of "absence of the trained judgment" with "looking narrowly into the statements of the past," "finding it impossible to avoid the grossest errors and superstitions" and with teaching their fellow-citizens that the boundary line of its own experience, in this direction, is the limit of the possibilities of God's nature. I charge it with confounding the question of Slade's integrity with the question of Spirit-communion, just as it confounded the speech of an accusing lawyer with testimony of a witness on trial, citing the speech as *proof* that Slade was a trickster, while it fails up to this day, to give the real testimony in the case under and by reason of which Slade and Simmons were discharged, the suite discussed and the speech of the accusing lawyer pronounced unsustained by evidence and probably false. In view of all which is it not clear, the recent discussion on Slade's trickery have given prominence to the absence of the trained judgment among the editors of the New York Times who attempts to instruct their fellow-citizens, and these editors look but narrowly into the traditional statements of the past, on one subject finding it impossible to avoid the grossest error. A SPIRITUALIST.

"VINETA."

A FAMOUS tradition belongs to the ancient town of Vineta, on the Baltic—once, it is said, the great emporium of the north of Europe—several times destroyed and built up again, till, in 1183, it was upheaved by an earthquake and swallowed up by a flood. The ruins of Vineta are popularly believed to be visible on certain days, and the bells audible below the waves, between the Pomerania and the island of Rugen. The following lines in relation thereto were sung at a *soiree* given by Sir William Thomson and other professors to the British Association at Glasgow:—

From the sea's deep hollow, faintly pealing,
Far off evening bells came sad and slow;
Faintly rise, the wondrous tale revealing
Of the old enchanted town below.
On the bosom of the flood reclining,
Ruined arch and wall and broken spire,
Down beneath the wat'ry mirror shining,
Gleam and flash in flakes of golden fire.
And the boatman who, at twilight hour,
Once that magic vision shall have seen,
Heedless how the crag may round him pour,
Evermore will haunt the charmed scene.

From the heart's deep hollow, faintly pealing
Far, I hear those bell notes sad and slow;
Ah! a wild and wondrous tale revealing
Of the drowned wreck of love below.
There a world in loveliness decaying
Lingers yet in beauty ere it die!
Phantom forms across my senses playing,
Flash like golden fire-flakes from the sky;
Lights are gleaming, fairy bells are ringing,
And I love to plunge and wander free
When I hear the angel voices singing—
In those ancient towers below the sea.

EVOCATION OF LIVING PERSONS.

BY ANNA BLACKWELL.

AMONG other instances of the successful evocation of living persons that might be cited with ample testimony to their reality, take the following, recounted to the translator by the principal actor in the affair, and offering the rare peculiarity of remembrance of the evocation by the person evoked:—

Colonel A., an English officer living in Paris on half-pay, entrusted some very important and valuable documents to the keeping of B., a Frenchman, who occupied the rooms immediately below those occupied by Col. A. in the Rue de F., and who was supposed by the latter to be a safe and confidential friend; but B. dishonestly intending to use those documents for his own benefit, subsequently refused to restore them to Col. A., and, at length, denied having received them. Owing to certain circumstances of the case, it was impossible for Col. A. to recover his property by legal means; and having exhausted argument and persuasion in the vain endeavor to induce B. to give up the papers, he determined evoke him, with the aid of Mr. C., an English friend of his, who, like himself, was a powerful magnetizer, a medium, and a firm believer in the feasibility of such an evocation. Having fixed on a night for their attempt, the Colonel and Mr. C., being religious men, passed the preceding day together, preparing themselves by prayer, meditation, and fervent appeals to their spirit-guardians for help and guidance, for the act they had in view.

About midnight they heard B. enter his rooms; and his loud snoring soon afterwards informed them that he was asleep. They waited until they supposed him to be thoroughly wrapped in slumber, and then solemnly called upon his spirit to present himself, bringing all their power of will to the task of compelling him to come to them. Tremendous blows were almost immediately struck, by some unseen agency, upon the table, which was violently pushed about; and the author of this disturbance, interrogated by the evokers, declared itself to be the spirit B., and angrily demanded, through the hand of Mr. C. (a writing medium), what they wanted with him? Then followed a scene as curious as violent, the two evokers insisting that B. should tell them where he had deposited the stolen papers, and B. obstinately refusing to give the information demanded, jerking the medium's hand about, or beating it violently against the table, breaking the pencil, tearing the paper, and filling the room with strange noises, until, vanquished by the superior fluidic force of the evokers and their spirit-helpers, he confessed that he had placed them in a secret drawer, opened by a spring, in a cabinet, which he described, in a room of which he gave the address, in the Rue de D. (in a distant quarter of the town) under the care of a man who was in his pay, and to whom he had entrusted the key of the room in question.

"Give us some means of acting on this man," said the evokers, "so that he may let us go into the room and get the papers."

"Say so-and-so," replied B., dictating a message to be given as from him, to the keeper of the room, but writing slowly, spasmodically, and as though under compulsion, "and he will let you in. But I'll be revenged on you!" he continued, again writing with furious violence. "I am obliged to yield to you now, but I'll be even with you yet! *I shall charge you with robbing me of these papers*, and you will be compelled to give them back to me!"

"We shall see about that!" quietly returned the Colonel; and after urging B. to repent of his wickedness, the evokers dismissed him.

Though much exhausted by the violence of their fluidic struggle with the spirit of B., the two friends sat up without sleeping until daybreak, in order not to lose a moment in going for the papers, which they did as soon as daylight appeared when they woke up the man who had charge of the room into which, having given the message dictated by the spirit of B. they were immediately admitted. Through the indications that had been furnished by the spirit of B., they found the papers, which they carried at once to Mr. C's house, where the Colonel made them up into a parcel, and sent them off, without a moment's delay to his lawyer in England, thus putting them beyond the reach of any attempt on the part of B. to regain possession of them. The sequel showed that they had been wise in acting with promptitude.

B. awoke in the morning with a full and distinct remembrance of the nocturnal scene in which he had been so unwillingly an actor, though uncertain as to whether it had been a dream or a reality. Greatly alarmed for the fruits of his villany, he dressed in haste, rushed off to the Rue de D., and ordered his man on no account to let anybody into the room of which he had the key. "But the two gentlemen who were here this morning, almost before it was light, came by your order," replied the man, "and so, of course, I let them in."

With an angry oath B. dashed up the stairs and into the room; his rage against the keeper of the key and the evokers when he found that the papers were gone, may be readily imagined. Returning at once to the Rue de F. he went directly up to the Colonel's rooms, forced his way in, and upbraided him with "taking cowardly advantage of him," as vehemently and indignantly as though he were the party who had been robbed; and declared in his fury that he would force him to give back the papers.

"I don't much think you will!" calmly returned the Colonel, "for they are already on their way to England, where they will be safe from the machinations of scoundrels like you."

Incredible as it may seem, B., blinded by rage and cupidity, determined to take legal proceedings against Col. A. for the recovery of the papers, and actually cited him before the *Juge de Paix*, on a charge of fraudulent abstraction of documents, in order to obtain from that functionary the preliminary hearing and "authorization to sue," without which no lawsuit can be instituted in France. When the parties appeared before the Judge, B., as the plaintiff, was called upon to state the ground of his complaint, and accordingly began to recount the scene of the evocation just narrated; but he had scarcely uttered a dozen words when the Judge, supposing him to be of unsound mind, cut him short, exclaiming "Hold your tongue! I have no time to waste on madmen. The case is dismissed." B., in his anger endeavored to continue his statement; but the Judge, with a significant sign to a subordinate, ordered him to leave the court, adding, "If you say another word, I shall send you to a madhouse!" a threat which, it need hardly be added, was followed by the immediate disappearance of B., when the Judge, turning to Col. A., politely expressed his "regret that he should have been exposed to annoyance by a man who was evidently insane," and informed him that he was "at liberty to retire." And so the matter ended.

Considering the exceptionally difficult position in which Col. A. had been placed by the rascality of B., few would probably be disposed to blame him for the proceedings to which he had recourse in self-defence. But it is evident that such evocations might lead to great abuse, and should never be attempted without some serious and thoroughly honorable

'motive. In regard to the making of such an evocation, as in regard to all the other possibilities of human action, we should follow "The Golden Rule," and abstain from doing to our neighbor whatever we should not like our neighbor to do to us.—TR.

THE DISEASE THEORY AND ITS AUTHOR

BISHOP, who calls himself an exposé, gets the raps and reads sealed letters. He adopts the Hammond theory of disease in explanation of his mysterious power. Who and what this Hammond is and how much importance can be attached either to his experiments or his deductions therefrom, may best be ascertained from the following, taken from a letter written by Francis Gerry Fairfield:—

As Dr. Hammond did me the honor to give me a sound drubbing in the Tribune, and then travestied my volume in medical language as the basis of his own—for he has substantially adopted the pathological view of the subject—I would like now to have my turn. As to his experiments, any person who has ever read President Lincoln's calm and impartial approval of the findings of the court-martial in his case, will agree with me, I think, that his description of them cannot be received on his own veracity, in the same manner as such experiments would be received if instituted by Huxley or Helmholtz. Only a few days ago I came across a copy of that document, and read it carefully. Without referring unkindly to the circumstances, a physician, however able in his profession, who has once been solemnly convicted of untruthfulness, cannot assume that his word will be accepted in important experiments against that of such men as Dr. Crookes and Mr. Wallace. His experiments must be repeated in the presence of scientific men before they can be accepted as science, or he must submit to the doubts that will naturally occur respecting their authenticity.

Permit me to sustain my position, if it should seem a little severe, by reference to certain facts. In the Summer of 1876 a remarkable series of observations by Dr. Hammond, as to the pathology of hydrophobia was published in the Tribune. I have reference to the McCormack case. A cut of the medulla oblongata of the victim was also published, as to which cut it is only necessary to say that such a medulla oblongata would have killed any man, irrespective of pathological conditions. However, I cut out the details of the case, and preserved them, being in the country and having a special wish to study such a medulla oblongata as that somewhat at my leisure. Now for the point of the story.

One day after my return to town, I blundered into an old book store in Nassau street, and came upon certain ancient volumes of the Edinburgh Medical and Surgical Review. An able resume of Tiedemann's great work on the fetal development of the brain first attracted my attention, and next I fell upon two reports of postmortem in cases of hydrophobia, one of them very carefully and exhaustively detailed. On going home I put the cutting from the Tribune in my pocket, and on the following afternoon I took occasion to compare Dr. Hammond's results with those of previous investigation. My conclusion was that the wood-cut of the medulla oblongata is the only point in which Hammond showed a vestige of originality, and to give him due credit, that medulla oblongata undoubtedly is one of the most original that was ever drawn by a professed anatomist of the nervous system. I have studied carefully at intervals for two years, and I have compared it with such specimens as came under my observation, from mice to men, and I must declare as a comparative anatomist that there is probably not another like it to be found in any vertebrate animal. That McCormack had convulsions is not to be wondered at. I am tolerably free from any tendency to convulsions myself, but I fall into spasms every time I look at it.

But I am verging upon the absurd. The point I wished to make was that Dr. Hammond ought to have been acquainted, as a medical man, with the important reports I have alluded to. If he was not acquainted with them, his information is slender as respects the literature of his profession, and, if he was, he took credit to himself that belonged wholly to others, his remarkable drawing of the medulla oblongata, excepted.

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DECLARATION OF PRINCIPLES.

BY THE TEXAS STATE CONVENTION.

SPIRITUALISM settles three questions of momentous import:

I. That man has a conscious existence beyond the grave.
II. That all individuals commence that existence precisely as they leave this, mentally and morally, retaining their identity and memory.

III. That this future existence is one of mental progress and spiritual unfoldment for all human intelligences.

The Spiritual Philosophy, while undermining the false and overthrowing the Babels of bigotry and superstition, is constructive in purpose, and eclectic in method. It gladly conserves the good, and adopts the right and true wherever found.

Spiritualism, as interpreted by its best exponents, has given free thought a new impetus. It has severed the bonds of fear and superstition, revealed in a truer light the law of compensation, opened to anxious eyes a revised geography of the heavens, and convinced multitudes of atheists and deists of a future conscious existence. Unbarring the gates of death, it has brought the loved inhabitants of the summer land into our cities, our homes, our chambers, permitting us to touch their shining hands and listen to the music of their voices.

It has encouraged the desponding, comforted the sick, and with the tender hand of sympathy brushed away the mourner's tears.

Paul's injunction was, "Add to your faith knowledge." Spiritualists studying the manifestations, have done this. While showing the naturalness of converse with the spirit world by sympathy, vision, trance, impressions and inspirations, the tendency of Spiritualism is to elevate the thoughts encourage fidelity, spiritualize the affections, induce true righteousness, and promote the principles of fraternity and equality. Underlying all reform movements, physiological and social, philanthropic and religious, it would strike the "ax at the root of the tree," by rightly generating, then wisely educating all the nations of the earth. As a moral power, it is eminently apostolic. Its invocations are soul-felt aspirations.

Kindling in believing souls the loftiest endeavor, the broadest tolerance, the noblest charity, and the warmest heart-fellowship, its prayers are good deeds, its music the sweet breathings of guardian angels, its ideal the Christ-life of perfection, and its temple the measureless universe of God.

TRANCES AND DELUSIONS.

DR. GEORGE M. BEARD, of New York, has published an essay on the phenomenon of trance having a direct bearing on various popular delusions which have attracted a good deal of attention of late. In it he undertakes to explain what is called mesmerism and much that is connected with the manifestations of Spiritualism. Trance he regards as a functional disease of the nervous system. It consists of the abnormal activity of certain functions of the brain, accompanied by the partial or complete suspension of the rest. It is usually excited through the emotions of fear, reverence, wonder or expectation, but may result from the excitement of certain intellectual faculties. Persons liable to it may be thrown into that state by the excitement of the portions of the brain subject to fits of abnormal activity in a variety of way. In Spiritual circles the emotions are wrought upon reverence, wonder and expectation, excited until persons of sensitive organization will see, feel and hear almost anything at the mere suggestion of the medium. The same face will take on different likenesses to their eyes, and a clumsy mask became the radiant apparition of a lost friend. In mesmerism the phenomena are of the same nature. The activity of the brain becomes concentrated on certain faculties and suspended as to the rest, and the will, which is defined "as the co-ordinated activity of all the faculties of the mind," is powerless. It is altogether a subjective matter and the professional mesmerizer has no special power, except so far as his reputation and manner may have effect upon the impressible subject.

The alleged phenomena of second sight, and of a clairvoyance which can see remote and hidden objects, reveal the past, present, or future, and do any other thing outside of the ordinary range of human powers, Dr. Beard pronounces unmitigated humbug.

How to Form A Spirit Circle.

It is calculated that one person in every seven might become a medium by observing the proper conditions. The thousands of Spiritualists have, in most cases, arrived at their conclusions by agencies established by themselves and independently of each other and of the services of professional mediums. Every spiritualist is indeed an "investigator,"—it may be at an advanced stage; and that all may become so, the following conditions are presented as those under which the phenomena may at all times be evolved.

Inquirers into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of from three or five to ten individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands on its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm; but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead pencils and some sheets of clean writing paper on the table, to write down any communication that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be said to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

"A RELIC OF YE OLDEN TIME."

I HAVE fallen in with in this town (Buffalo, Dallas Co., Mo.) a curiosity worthy chronicling—a "Centennial offering" very literally. Let me give you some particulars: It is a man. His name, Joseph F. Miles. His parentage, Irish. His birth-place, New York. Date of birth, Feb. 18, 1770. Age, 106 years 6 months 24 days. Not a gray hair in his head (at least not noticeable). Reads and writes without glasses. Plays violin with ease and skill. One leg four and a half inches shorter than the other. Has had his thigh-bone broken five times; piece of bone broken off from inside of knee; right collar bone broken; three ribs broken on right side; skull bone broken

close to temple and a twelve and a half cent silver piece fitted in and scalp grown over it "all right"; big toe out of joint; knee ditto; left hip ditto; left shoulder ditto twice; right (or wrong) wrist ditto twice—all this, and "not dead yet," he says! Has never married. Lives alone here, and takes care of himself in "single blessedness." Located this town in 1839 built the first house and lived in it ever since. Remembers distinctly hearing the news of the Declaration of Independence. His father enlisted and was killed. He saw Washington several times; saw also Lafayette. He told me he had never in his life had the head-ache, tooth-ache, ear-ache, back-ache, legs-ache, bones-ache, nor heart-ache. He left off using tobacco the 9th day of June last. He said "he found it hurt him, and quit," having used it just exactly ninety-three years to a day! He never drank a pint of liquor, though he sold it several years. Never allows himself to over-eat. His food cost him in one year that he kept account recently, the Dio-Lewisian total of fifteen dollars, (corn-twenty cents a bushel). He is cheerful, intelligent, active, and has only within the past two or three years abandoned the idea (or expectation) of marrying, and would not then, but having lost an eye a few years ago, he concluded that "a man so circumstanced should hardly undertake the task and run the chances of marriage and raising a large family of children!"

SPIRITUALISM.

DESPITE the many exposures taken place among mediums and the many evidences that almost all of the so-called Spiritual manifestation are mixed with, if not wholly made up of fraud, we must confess there is a force whether natural or supernatural, psychic, odic or what it may be, with which the world is wholly unfamiliar, and which even they who seem to possess it in the fullest measure are at a loss to account for. Spiritualists call it Spirit power, Scientists have only commenced to investigate it and as yet are unable to classify it, but whatever it may be, whether proceeding from some unknown human agency or the agency of disembodied spirits—certain it is that such power exists. The evidence given are too numerous, and too well attested to admit of any denial. The east is and has for ages past been most prolific in manifestations of this character, some coming from the most indubitable sources and yet so astounding as to seem almost like the fables of the Arabian nights.—*Somerville Citizen.*

THE LATE Hon. F. O. J. Smith, of Portland, condenses his religious belief into the following inscription for his tomb: Nature teaches that all flesh must die. Religion inspires hope that all spiritual beings will live forever in spheres and forms to which they are fitted. Believe in God, and fear not to leave wholly to Him the great future. His plans for heaven, as for earth, must be all-wise, benevolent, and immutable—all man can know of future life."

NO OPINIONS are given up without a struggle. New opinions have always to fight for recognition. Reform in law arouses a good deal of bad blood. Reform in medicine has to fight. Vaccination was not welcomed at once by the profession, and to this day allopathists have barely grace enough to be civil to a homœopathist. Purely scientific theories are not established without a struggle. Even a change in chemical nomenclature meets with a good deal of hostility. It betrays, then, the most lamentable lack of insight to expect that theological opinions will be changed without strife. This inertia of opinion is our great safeguard of society.—*Zion's Herald.*

JUST MEN WHO ARE NOT CHRISTIANS. The Rev. John Hall preached yesterday on the necessity of faith and reliance on Divine help through life. No man could rely both on himself and on Jesus. If he walked to the north, he could not go south. Many men, moral in life and just in their transactions with their fellows, are not Christians. In regard to showy services, backed by unsound doctrine, the preacher said that torchlight processions, calcium lights, banners, and rousing speeches might answer for attracting unthinking minds, but that men with principles required something more.

CARLYLE, and all more recent writers, have come no nearer the real pith of the matter, than did the quaintly-wise Sir Thomas Browne, who, strict believer as he called himself, wrote thus in 1616: "Those six days (of the creation), so punctually described, make not moments of time, but rather seem to manifest the method and idea of that great work of the intellect of God, than the manner how he proceeded in its operation.

A MEETING of Mohammedans was held at Calcutta on the 7th inst, to tender the sympathy of the Mohammedan population of India to the Turkish empire endeavoring with energy to maintain its integrity and independence. Also to thank the Empress of India and the English people for the moral support given to Turkey.

THE AMERICAN method of sifting character is not likely to promote into public life the highest type of men. It keeps our best men out of public life. It prevents a campaign from being decided on its political issues. The country has almost lost sight of the real issue between the two parties.—*San Francisco Call.*

THE ARGUMENT of the Rev. Joseph Cook, of Boston, against Darwinism is, that two hundred millions of years ago the earth was in a fused state incompatible with life, and that such a length of time would be insufficient for the formation of plants and animals on the Darwin system.

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